

be made out of something or out of Nothing, and this latter (that any thing should be made out of nothing) is impossible, according to the general consent of all the ancient physiologists; then it follows of necessity, that all corporeal things are made or generated out of things that were really before and inexistent, though by reason of the smallness of their bulks they were insensible to us. —Where Aristotle plainly intimates, that all the ancient philosophers, whosoever insisted upon this principle, that nothing comes from, nor goes to nothing, were one way or other Atomical, and did resolve all corporeal things into o

Bio, *rvjv* <tyUKrp<m?ra avataflr/TOvc *Vfuv* Certain or corpuscula, which by reason of their smallness were insensible to us,—that is, into atoms. But yet there was a difference between these Atomists, forasmuch as Anaxagoras was such an Atomist, as did notwithstanding hold forms and qualities really distinct from the mechanical modifications of bodies. For he not being able (as it seems) well to understand that other Atomical physiology of the ancients, that, exploding qualities, solved all corporeal phenomena by mechanism and fancy; and yet acknowledging, that that principle of theirs, which they went upon, must needs be true* that nothing could of itself come from nothing, nor go to nothing, framed a new kind of atomology of his own, in supposing the whole corporeal world or mass of matter to consist of similar atoms, that is, such as were originally endued with all those different forms and qualities that are vulgarly conceived to be in bodies, some bony, some fleshy, some fiery, some watery, some white, some black, some bitter,